664, 113 Telugu AW17

[Information on village factions with regard to panchayat activities as presented in 26: Rao, AW1 India has been filed in category 578.]

1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

of more scientific methods in their respective fields. But the results of these efforts can be judged only after a few years.

Finally, there has been considerable activity in the rural areas by the political parties, culminating in the first general election of December 1951. This experience has been totally new to the villages in Hyderabad. As the Congress is the ruling party in the country, the loyalists have transferred their allegiance from the Nizam to the Congress. At any rate publicly they profess their loyalty to this organization. Because the headman of the village belongs to this group, the faction opposed to him in village matters allied itself to the Socialist party. The Communist party was illegal, but it had operated in the neighbouring area for a long time, and it was a candidate sponsored by it who ultimately won the election. Most people do not understand the intricacies of politics, and indeed frankly say so. Election propaganda has of course put several ideas into the minds of the people and raised new hopes. Those who have some educational or urban background are trying to come forward in this new field of activity. One observable consequence of this has been the revival of casteism. Although nearly every political party in its platform slogans paid lip service to the ideal of a casteless and classless society, in actual selection of the candidates due thought was given to the caste composition of the electoral districts. A candidate's pull over the members of his caste was an additional factor which was taken into account in such politically inexperienced territories as Hyderabad. In the countryside the election propaganda did take a sectarian turn and according to the occasion Hindu versus Muslim, or Reddi versus non-Reddi sentiments were freely exploited. Voting in several areas was largely done on caste considerations. The caste rivalries engendered by it lingered on even when the election was over.

Let us now briefly examine the motivation and mechanism of this process of social change. What are the major factors inspiring this change? And through what agencies does this change come about? In other words why is the community adopting new ways of life and thought, and under whose leadership are the traditional ways of the group being modified?

The reasons for change must be sought in a multiplicity of factors. In the words of Raymond Firth, 'Structural change is a product of social interaction, in which pressures are felt,